SMITH'S REPORT

On the Holocaust Controversy

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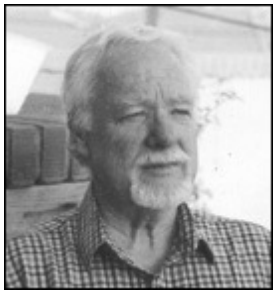

Challenging the Holocaust Taboo Since 1990

REVISIONIST THEATER

Preparing to Take the Show on the Road

The first order of business was to create the "show" and get it exhibited. The show was a 30-minute intro by Smith, a 32-minute cut from *El Gran Tabu*, and a 30-minute Q&A. Ninety minutes. Just right. Easy, direct, focused on free speech and intellectual freedom, with an innately scandalous subject matter—writers and scholars being imprisoned for thought crimes, with the American professorial class acting out the role of "bystanders." And the double whammy of *this* traveling show being only a preamble, its purpose to create an audience for the full-length film which will reach into the world of mass media—where theater is everything!

When I introduced *El Gran Tabu* at the Corto Creativo film festival in June, the trick for me was to prepare a Mexican mainstream academic and student film audience for what they were going to see. Americans would be in the audience, but even the largest percentage of those would be Hispanic.

I took it as a given that for the most part they would have no particular background in the Holocaust story, and even less about revisionist arguments that question the heart of the story. They would be largely unaware that in America revisionists risk financial and social ruin, while in Europe they risk those things and imprisonment on top of them. And I had to get the message that I am not a historian but am arguing, and why I am arguing, against suppression, censorship, and taboo regarding this one historical event. As it happened, it looks like I did it rather well. The audience understood.

I delivered the talk in Spanish, from the first word to the last. I began with a small "ice breaker." It worked. It got a good, and I think appreciative, laugh from the audience

The text of my intro follows.

Good afternoon to all of you. I am very pleased to have been invited to attend this festival, to exhibit my work-in-progress, *El Gran Tabu*, and very pleased that you are here with us.

In this first moment—and please forgive me for this interruption—but I have been told that I am obligated to deliver a short message to you about my use of the Spanish language. The person who told me to deliver this message is my wife. My wife is from a village in Nayarit, and she wants you to know that *she* knows how to speak Spanish correctly. She wants you to know that she has spent the last 30 years doing everything she can to teach me how to speak Spanish correctly. My wife wants me to explain to you that the *lenguaje* I will use this afternoon is completely my own and that she does not take responsibility for my words or how I pronounce them.

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LETTERS

Robert Faurisson

[This letter was distributed via the Internet, dated 04 July]

Three new examples of how French Justice lies down in the conqueror's bed.

In the course of a discussion programme on the ARTE television channel last November, Robert Badinter lied outright in saying that in 1981 he had won a court ruling against me "for being a falsifier of history". I therefore sued him for libel. On May 21, 2007, the 17th division of the Paris criminal court, presided by Nicolas Bonnal, held that R. Badinter had indeed libelled me BUT … IN GOOD FAITH. In its own words, the court declared: R. Badinter "failed to give convincing evidence" in support of his assertion (p. 13 of the judgment) but "the justifying circumstance of good faith" would be "acknowledged" for him (p. 16).

Consequently I thus have to disburse 5,000 euros to R. Badinter for his lawyers' fees and pay court costs as well. Factors beyond my control unfortunately make it impossible for me to lodge an appeal against this villainous judgment (I shall shortly make plain what I mean both by "factors beyond my control" and the term "villainous").

Remarks that I had made during the Teheran conference on the "Holocaust" (December 11-12, 2006) prompted Jacques Chirac himself, then president of the French Republic, to make my talk at that gathering a special matter for his justice minister, Pascal Clément. At the latter's request, the prosecutor's office in Paris opened an inquiry. On April 16, 2007, police lieutenant Séverine Besse and her assistant, having made the journey from Paris, questioned me at Vichy police station. In keeping with custom, I refused to answer their questions, giving them my usual reply to put in their books: "I refuse to collaborate with the French police and justice system in the repression of historical revisionism". Today, July 4, I learn from the news agencies that on June 13 a formal investigation was assigned to examining magistrate Marc Sommerer, who thus will not fail to summon me to Paris soon.

For an interview given over the telephone on February 3, 2005 to the Iranian television channel Sahar 1, the same Paris court, the same Nicolas Bonnal presiding, had sentenced me, on October 3, 2006, to three months' imprisonment (suspended) and a fine of 7,500 euros, as well as ordering me to pay the lawyers' fees — 1,500 euros — of each of the three organisations that had also brought civil cases against me at the trial (LICRA, MRAP and LDH *). Today as well, the 11th division of the Paris court of appeal, presided by Laurence Trébucq, has upheld that sentence, not without adding on another 1,000 euros for each of the three organisations' legal fees; the monetary sanctions in the matter of this single case thus amount to 15,000 euros.

All that without counting my own legal costs, my travel expenses, the various other outlays, the work in preparing for these trials and the hearings themselves. But the French revisionists are not to be grieved for if one compares their lot with that of the German, Austrian, Belgian, Swiss or Canadian revisionists.

Rodrigo Mendoza

As someone who has studied Web design and spent long hours updating, formatting and reformatting the CODOH site, I must say congratulations are in order for establishing your MySpace site for the promotion of your film, El Gran Tabu. The site looks great! It is unlike anything that any revisionist has done before. I was quite shocked when I visited the site for the first time! The cool driving riffs of that Latino Rock band, the images of "revolucion" flashing before my eyes. It was like an alley-way in South America with torn posters of Che on the wall, the odor of tequila in the air, and t-shirts of *Subcommandante* Marcos being sold out of a shabby store window.

With the music blaring we see David Irving in hand cuffs and images of Zundel and Rudolf and we hear you speaking of the plight of the Palestinians! It's all there! And people are posting their pictures and announcing their friendship with the site and to the ideals and principles that it shares. The downcast and the outsiders are uniting and see a comradeship with revisionism. The site is fired with the spirit of youthful rebellion and it is already attracting many who would never bother to read lengthy tomes on the coke capacity of a crematorium somewhere in Poland. You have broken new ground here, my friend. I'm sure your enemies are shuddering.

Viva la revolucion revisionista!

Paul Grubach

I just want to congratulate you on your outstanding accomplishments for 2006 and 2007. You gave a very good speech at the Iran Holocaust Conference, and then you had this "Victory at Baja."

These truly are impressive achievements that you can be very proud of!!

Lou Rollins

Here's an idea I recently shared with David Irving.

In his speech in Seattle, Irving pointed out that the documentary evidence indicating that only enough coal was delivered to Auschwitz to cremate 75,000 people or so, rather than the million- people or so, rather than the million-plus (now commonly claimed to have been gassed and cremated.

However, I was recently reading an ad for a book about Hanukkah, titled "A Great Miracle Happened There." This ad told the story about how, once upon a time, in ancient Judea, the rabbis only had enough oil to burn for one day, and yet miraculously the oil burned for eight days!

Reading this, it occurred to me that the explanation for the discrepancy pointed out by Irving may be the same, i.e., a great miracle happened there (at Auschwitz)! What do you think? Could it be that divine intervention made it possible to cremate a million-plus exterminated Jews with only enough coal to cremate 75,000?

(*This is a letter I ran across that Lou sent me in December 1995! No excuse to publish it now, but I couldn't resist.)*

Arthur S.

Here is $400 to use as you see fit. I would like to mention something with regard to a suggestion by one of your readers to start soliciting funds in the Middle East. This may be useful in the short term, but if American bombs start falling on Iran and Syria, would it not be counter-productive to have this kind of connection?

Have a nice summer, and best wishes for the family.

You may be right about what you suggest here. It has always been a problem for revisionists when we associate with the bad guys—the "racists," the "Nazis," "anti-Semites," the "Arabs," and now radical Muslims and Iranians of whatever stripe. But then "revisionism" itself is rather "counter-productive." It's a question that has no one answer. I make it a policy to say the same thing to everyone and let the reader decide if he can, in good conscience, stick with me.

OUR VOICES:
The Human Face of Holocaust Revisionism

Those who want to crush revisionist arguments via censorship, imprisonment and taboo have their "eyewitnesses" and heroes, and spokespeople and activists. So do we. Our Voices is an attempt to put together a collection of these personal accounts with the idea of publishing them as a book. I didn't have room to publish Our Voices with SR was eight pages. I have room now. The idea here is to publish the first drafts of these testimonies here, and then work with the authors a bit to gain additional specific information about their experiences. I could use editorial help here, if you're interested.

Rich Salzer

I first became aware of the 'holocau$t' controversy as a teenager in the late '70's. Fortunately, my dad and uncle, amateur Revisionists as well, were prepared for the inevitable day I would be 'inundated.' At the time of the founding of the IHR I was already getting several Revisionist-type publications.

Then in April of 1978, NBC started broadcasting the nine-and-one-half hour mini-series, "Holocaust," in nightly bursts of two-hours for five nights a week. It was based on a FICTION by Hollyweird Screenplay author, Gerald Green. It was also perfectly timed to be distributed all over Capitol Hill to influence the 'Statue of Limitations' for "War Crimes"—apparently not those committed by Soviet, US, French, British or other Allied forces. My Dad and Uncle fought for the US in the Second World War; my Dad versus the 'NUTZI's and my Uncle v. the "Japs."

During my senior year at Annandale High School, in the first quarter of English we were required to read the boring *Diary of Anne Frank*. Fortunately, I already had Dietlieb Felderder's *Anne Frank's Diary - A Hoax*! Also, before going back to College that year, the IHR had its first Conference at Northrop University in Los Angeles. I was probably the youngest guy there! I was still forming my opinions of the "Revisionists." It would be four more years (in 1983) before I would, at first reluctantly, become one of them.

In the late '70's I was enrolled in Northern Virginia Community College where for one of my classes I had an interesting teacher

named Dr. Bob Countess, a former Army Chaplain! Little did I know that he and I would cross (Revisionist) paths later on. I would occasionally leave the Spotlight newspaper in the class when I left, et, al. Or the American Mercury. This was before The Journal of Historical Review was started by David McCalden and Lewis Furr.

In 1987 Bob Countess joined up! He and I joked about this many years later as we both attended the 13th IHR Conference in 2000. We would say to one another, "You remember that time at NVCC-Annandale when . . . ?" I bought a "No Holes, No 'holocau$t" shirt from Bob at that conference. I still wear it when I mow our grass! Despite the obvious obstacles we Revisionists are faced with, I/We have made great strides over the years. In 1993, after Carto was proven to have no say over IHR matters and got evicted, I couldn't decide all the ins and outs of the situation, so I started Historical Review Library then and have since been publishing via hardcopy and on the Internet.

I have one Non-ISBN number [individually published] book to my credit, *Rich Salzer's New World Order Expose*, which features the number one propaganda ploy of the New World Order Powerbrokers. You guessed it: the "Holocaust" (or as Dr. Faurisson told me to spell it, in 2000 when I gave him one of my newsletters, 'the holocau$t'). Also many other conspiracies that I find pertinent to the N.W.O., which by the way is NOT run by Khazars (some say "Zionists," some say "Jews," I say "Khazars")!

I married a former runner-up Miss Honolulu, Michele, in the mid-90's and she is a Revisionist herself. I sometimes feel I can relate to my buddy Bradley Smith, who has a Mexican wife; as the Hawaiians are very receptive to Revisionist ideas—as well as Libertarian politics, which I am also into (Murray Rothbard rocks!—

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and according to the old Dave McCalden Newsletters, Rothbard was a 'holocau$t' doubter too!).

I have been on many Canadian and US talk radio shows and several TV shows over the years as well. Mike Hoffman had a bit on my debate with two VA Rabbis in his Newsletter several years ago, which got edited off Chesapeake / Suffolk, VA channel 48 cable. I never did get a copy of my win! They thought I was there to debate "the holy-of-holies" [as Mr. Death "co-star" Rob Jan Van Pelt called it] so to speak, but I turned the tables on them by bringing in four volumes of the Talmud in the English language instead!

"Now", I confidently told them and the audience, "let's turn to Baba Kama 58 A and see what that says about us Goyim . . ." and so forth. I killed 'em, so to speak, and two weeks later I heard through a Jewish Non-Zionist friend that the young Rabbi I really beat was being transferred to a small insignificant Buffalo synagogue. Is Buffalo like Rabbi Purgatory?

Two weeks after that, the Zionists were in full damage-control mode as they brought Eli Weasel to town (I was in Canada covering a football game—I'm also a sports reporter. Hey, a Revisionist has got to earn a living), so I missed him that time.

I had two Revisionist Conferences here in Norfolk Virginia, in association with a Professor I know, who had the podiums, et, al already paid for. When he was done with his Management Conference and had the audience warmed up, I went on for the last two hours. My old buddy Ted O'Keefe was at the Conferences in '04 and '05.

Since then I got after Eli Wiesel last year when my family from Historical Review Library and I staged a protest of Elie Weasel's talk at Old Dominion University in April of 2006. I sent Bradley some pics. Not all that I had planned on because we had taken the wrong little recyclable camera and we ran out of film. Oooops.

In the summer of '04 I sponsored a Revisionist / True Health Conference on five Hawaiian Islands. I sold Tom Valentine's tapes and health catalogs as well! I bet Tom and Bradley's ears were burning and they didn't know why.

Which brings me to today; I am soon to launch my Rich Salzer Review and Tom Valentine Review Revisionist publications, so here is a shameless plug; $20 each, 196 pages per, monthly, should be out by Christmas, write c/o Rich Salzer, Historical Review Library, 1212 Saddleback Landing, Chesapeake, VA 23320.

And Mahalo and Aloha to Bradley Smith and his readers!

TEN YEARS AGO THIS MONTH
Smith's Report No. 45 Summer 1997

About two years ago Ted O'Keefe suggested I begin doing this feature—"Ten Years Ago This Month"—with each issue of ***SR***. I thought it a good idea. I sat on it. I almost smothered it. But now here we are. Ten years ago I did not publish July and August issues of ***Smith's Report***, but one "Summer" issue that gave me a little breathing room in case I wanted to take a drive or do something pleasant with the family. Irony of ironies—it was in the summer of 1997 that I had to flee the USA for Mexico. This is how I wrote up the story.

[Start]

You may have noticed that this issue of ***Smith's Report*** is late. If I were a sober, practical professional I wouldn't let on why. But mine is an unfailingly amateur personality so I'm going to spill the beans. I'm over my head in expenses and debt and I'm moving to Rosarito—as in Mexico—a beach town 25 miles south of the border in Baja California. We have been thinking about if for some time. By the time you have this in your hand we'll be there. I think it's going to prove to be a blessing.

I'll have a house to live in that's rent-free, a relatively spacious office to work in after working for nine years in our dining room and garage, a USPO mail box in San Ysidro on the U.S. side of the border, and across-border postal delivery service every 24 hours. I'll have two telephone lines into the house and a Stateside telephone answering service. My expenses will drop significantly, if my calculations are anywhere at all in the ball park. I'll spend less time sweating five dollars here and ten dollars there and more time on the work I have before me.

Every month for close to three years I have gone deeper into debt. It's been a real bother. It's nicely ironic that soon after I lost my two major supporters and began building my debt, I was able to establish CODOHWeb on the Internet, reinvigorate the Campus Project, and upgrade ***Smith's Report*** to where it now compares favorably with any revisionist publication of its kind.

Revisionism isn't a business. I have no salary and no regular income. I knew it wasn't a business when I got into it but I got in anyway. I know of only three people in the world who make a living at revisionism—and they are on notice [I was probably referencing Germar and Ernst]. If anyone out there knows how to make revisionism a business, I'm all ears.

It was suddenly an easy decision to make. No going back and forth. Once you know there's no choice, you do what is necessary.

Putting aside my personal financial mess, the good news is that it will have no effect whatever on CODOHWeb. The site will continue to grow, as we noted in ***SR***44, as an encyclopedic source for new revisionist research and scholarship. I could be shot by a Mexican border agent on my way south and CODOHWeb, structured as it is, would just keep sailing on through the cosmos in the best of hands.

Smith's Report will not be affected by the move. ***SR*** is the instrument I use to inform you of what I am doing, together with volunteer associates, to encourage an open debate on the Holocaust controversy. We are working now with people all over the globe. It costs next to nothing to communicate using email. It costs net to nothing to produce ***SR*** using e-mail. It is a miracle of modern technology. Five years ago it would have been impossible for me to operate in this manner. Five years ago there *was* no Internet or "WEB" to speak of. Five years ago I would have been a dead duck.

The Campus Project will not be affected by my being in Mexico. I can manage the Project using e-mail, fax and the postal service during the next academic year as I did the last and the years before that. The only issue is raising the money to pay for placement of the ads. But—and my apologies here—I am going to have to refuse to go any further into debt.

The first week this last May I understood I had to change the course my expenses were taking. I could either decide to move or I could wait and hope for the best. If the best happened I could stay where I am in Visalia, but if something less happened we, all of us, would be out on the street—literally. Maybe as early as September. It was suddenly an easy decision to make. No going back and forth. Once you know there's no choice, you do what is necessary.

There's always a catastrophe looming in the background when you're in revisionism, unless you are not very much in it. People used to ask me why I got into revisionism in the first place. I don't know why I got into it. I used to say it was just poor judgment. I

thought that was funny. I thought I had decided to become a professional writer but then, in 1979, I had the misfortune to read Robert Faurisson's article from *Le Monde*, "Auschwitz: the Problem of the Gas Chambers." It had taken me years to come to the decision to become a professional writer. It took only twenty minutes to become a revisionist. Now, as people discover that once again I seem to be *en extremis*, I am being asked why I don't get out of revisionism. I don't know. I don't know why I got in, and I don't know why I'm not getting out. It doesn't even cross my mind to get out. In 18 years it would appear that I haven't learned anything.

I have learned that revisionism is somehow worth the bother to me. Somehow. I did it yesterday, I'm doing it today, and I expect to do it tomorrow. My sense of things, still, is that revisionism is at the pivot point of the intellectual life of Western culture, and that it will remain so on into the next millennium. My immediate concern is that I get rid of useless burdens that interfere with my effectiveness as a writer, obstruct my imagination, and undermine what should be a fun-filled life.

[End]

To update this story a bit. When I understood I was hopelessly bankrupt I asked ten individuals to contribute $1,500 each so that I could get the household to Mexico. Eight of them did. I couldn't have made it without them. Once I was half-way settled in—we had to put windows in the front of our corner house which borders the side walks, and a roof on our bedroom—I contacted a cut-rate bankruptcy lawyer in San Diego and he filed for me. He was a Jew, as it happened, and he soon discovered the work I was doing, but he did not make an issue of it. He was very good with me and I was soon relieved of $64,000 in debt that I could not repay.

I recall when my wife and I were at his office that first day and he was organizing the paperwork and asking the questions he needed to ask, he remarked that I appeared to be depressed. I admitted that I rather was.

"Don't bother being depressed," he said. "This is real life. Let's have a little fun here."

At the moment, I wasn't really up to it. In any event, here we are now, ten years later. It's 2007. I'm still broke, but I have no debt. And fortune may be about to shine on me. Why not?

REVISIONIST THEATHER *Continued from page 1*

No responsibility whatever. For my part, I am very happy to pass this message on to you. Thank you. And thanks to my dear wife as well.

I think.

Well, let's get on with it.

Theater, like all art—and cinema is certainly theater—is dangerous to the culture in which it comes to life because it is oftentimes a revolt against the good—against what is held to be morally right by those who rule, and what has been accepted as being morally right by those who are being ruled. Cinema-as-art can be, and in some cases must be, a rebellion against what culture holds to be morally right.

We call our documentary The Great Taboo. The great taboo is meant to suppress, censor, and punish those of us who express doubt that during World War II the Germans used weapons of mass destruction (gas chambers) to murder millions of innocent, unarmed civilians.

It is considered morally right to believe in the unique monstrosity of the National Socialist German Worker's Party (Nazis), and morally wrong to suggest that they were fully human in the same way that, in America, Democrats and Republicans are fully human, no matter how many people they kill, or how they kill them.

It is well known all over the world that during World War II the Americans used weapons of mass destruction—great fleets of heavy bombers and nuclear bombs—to intentionally murder masses of innocent, unarmed civilians in all the cities of Germany and Japan.

The great taboo is meant to suppress the fact that German Nazis are held to one standard of justice and morality, while American Democrats and Republicans are held to a different one. The great taboo argues that while German Nazis were monsters for intentionally killing innocent, unarmed civilians for a "greater good," American Democrats and Republicans who did the same are heroes—indeed, we speak of them as "the greatest generation."

And finally, the great taboo is exploited to suppress, censor, and imprison writers and film makers who argue that it cannot be demonstrated that the Germans actually had weapons of mass destruction, unlike the Americans who clearly did, and who no one claims did not.

At this moment it might be well to consider a more recent weapons of mass destruction fraud. Iraq? Weapons of mass destruction?

Where are they? Maybe they are in hiding someplace in the center of the earth, holding hands as it were, with those old German weapons of mass destruction which have not yet been proven to have existed.

What difference does any of this make? It makes a difference because it goes to the heart of what is morally right, and what is not.

The first weapons of mass destruction fraud morally legitimated the creation of a Jewish State on Arab land in Palestine. We all know what has come of that one.

The second weapons of mass destruction fraud was used to morally legitimate the invasion of Iraq by the United States. We all know what has come of that one.

And now, of course, there are the weapons of mass destruction being planned by the Iranian Government. Maybe they are, maybe they are not. Are we going to trust the United States Government to tell us the truth about Iranian weapons of mass destruction?

The truth is, the only State in the Middle East that actually has weapons of mass destruction is Israel. But in the United States, that is never talked about. Never. It too is part of the great taboo.

This afternoon we are going to watch 32 minutes of a documentary that I have been working on for three years. These particular 32 minutes are very simple. They are comprised primarily of interviews with two German writers who immigrated to America to find a place where they could write as free men, in a nation that prides itself on being a bastion of intellectual freedom and a free press.

What happened to these two German writers in America? The American government cooperated with the German State in sending them back to Germany where, today, at this very moment, they are being held in prison for thought crimes.

They have been condemned to prison for having an opinion about history. What is the American professorial class doing about this? Nothing. The professors are in thrall to the State, and to the special interest organizations that assure their careers.

Six months ago, in December, I went to Tehran, the capital of Iran, to give a talk on the Holocaust story and the attempt in Europe and America to suppress, censor and imprison those of us who have found it necessary, on the basis of the evidence, to revise—not to deny but to revise—the orthodox account of those events.

The first weapons of mass destruction fraud morally legitimated the creation of a Jewish State on Arab land in Palestine. We all know what has come of that one.

The title of my talk was: "The Irrational Vocabulary of the American Professorial Class with Regard to the Holocaust Question."

My argument was that the American professorial class uses an irrational vocabulary to respond to revisionist arguments questioning the orthodox Holocaust story.

That the decision of the American professorial class to exploit this irrational vocabulary is a deliberate decision to avoid communication. To avoid communication! Professors! In the university itself!

That the purpose in choosing to not communicate as scholars to either students or colleagues is, effectively, to nurture and protect an academic environment in which it is taboo to question the "unique monstrosity" of the Germans during World War II.

That to question the "unique monstrosity" of the Germans during World War II would necessarily suggest that the history of the 20th century would have to be rewritten, and the nature of the role of the United States in that war, and in world affairs since that war, would have to be reevaluated.

Here I will demonstrate a prime example of the irrational vocabulary of the American professorial class with regard to the Holocaust question.

First, let me say this. The State cannot imprison its writers without the overwhelming cooperation of the professorial class. And when things get tough, the professorial class, as a class, will always side with the State against the people—the writer who rebels against what the State has pronounced to be good, to be morally correct.

We have only to consider how the professorial class, as a class, acted during the Hitlerian regime. How it acted in Stalinist Russia, in Maoist China. Even in a pipsqueak State like Fidel Castro's Cuba, the professorial class will cooperate with the suppression and condemnation of any who stand against what the State claims is the "greater good."

As it goes in Cuba, so it goes in the United States on the issue of weapons of mass destruction and their use.

My apologies to any American professor who might be here with us today. I am certain that you, yourself, are an exception to this rule.

During the 1990s I published essay advertisements in student newspapers at universities around America. My first full-page revisionist essay-advertisement ran in The Daily Northwestern, the student newspaper at Northwestern University near Chicago. It appeared on 04

April 1991. It was titled "The Holocaust: How Much is False?" The text was some 2,700 words. The text of this essay is online.

For the first time on an American university campus, core revisionist arguments challenging the orthodox Holocaust story were outlined in a university publication. Every observation we made reflected a commonplace revisionist argument. […] Among them were these.

It cannot be demonstrated that the German State had a policy to exterminate the Jews of Europe, or anyone else, by putting them to death in gas chambers or by killing them through abuse or neglect.

It cannot be demonstrated that 6 million Jews were "exterminated" during WWII.

It cannot be demonstrated that homicidal gas chambers existed in any camp in Europe which was under German control.

It cannot be demonstrated that the awful scenes of the dead and emaciated inmates captured on newsreel footage at Dachau, Buchenwald and Bergen-Belsen—were the victims of intentional killing or intentional starvation.

It cannot be demonstrated, as the Holocaust Industry claims, that there are "tons" of captured German documents which prove the mass murder of Jews and others in homicidal gas chambers.

It cannot be demonstrated that, as was claimed during war crimes trials, that Jews were cooked to make soap from their fat, or skinned to make lampshades from their hides.

It cannot be demonstrated that during the war the Red Cross, the Pope, humanitarian agencies, the Allied governments, neutral governments, and prominent figures such as Roosevelt, Truman, Churchill, Eisenhower all knew about "gas chambers" but really did not want to talk about it.

Of course, maybe they didn't want to embarrass Mr. Hitler.

Anyhow, there it was. For the whole world to see. Standard Holocaust revisionist arguments. Nothing original.

One week after my ad appeared in The Daily Northwestern, the student paper printed a letter from a professor of history and German on that campus. His name was Peter Hayes. He taught a course on Holocaust studies. He still teaches it. If anyone at Northwestern University was capable of disputing any claim made in the text of our ad, Professor Hayes was that man.

If Professor Hayes letter were to have proven to be an *exception* to the rule, his language in the Daily Northwestern would not have been noteworthy. But that was not the case. He demonstrated at Northwestern what was to become the rule all over America.

This was a milestone for revisionism. The first time a real Holocaust revisionist text was printed in a university publication, and the first time that professional scholars had the opportunity to demonstrate in public where at least one revisionist argument was wrong and why it was wrong.

Professor Hayes, however, ignored the published text and—he did not address one assertion made in the text—not one. Rather in one modest column in a student newspaper, this Holocaust studies professor charged me with:

Listen to this:

"manipulation,"

"deception,"

"distortion,"

"ignorance,"

"intimidation,"

"nastiness,"

"dishonesty,"

"duplicity,"

"maliciousness,"

"tastelessness,"

"browbeating" academics like himself,

"conspiracy mongering,"

"implausibilities" and

"disinformation."

Not one word addressed any specific statement in the text of the ad.

If Professor Hayes letter were to have proven to be an *exception* to the rule, his language in the Daily Northwestern would not have been noteworthy. But that was not the case. He demonstrated at Northwestern what was to become the rule all over America.

Throughout the 1990s I ran essay-advertisements in student newspapers at hundreds of university and college campuses from one end of America to the other. Typically, each academic year I would write a new text. The response by the professorial class to these texts, year after year, was substantially the same as that of Professor Hayes. The text would be ignored, while its author would be attacked with an irrational vocabulary of insult, hysteria, and innuendo. For ten years. It was remarkable.

The few exceptions to this rule were typically written by student editors at student newspapers. None argued that any particular revisionist argument was sound, but a good number did argue that the Holocaust question should be open to a free exchange of ideas, just like any other historical ques-

tion. That was all I was asking. An open debate.

Fifteen years have passed since the Professor Peter Hayes incident at Northwestern University.

Now we come to 2006. The following texts will demonstrate that the American professorial class is still committed to a vocabulary of irrationality—that is, a deliberate decision to not communicate—with regard to the Holocaust question.

Once again, we will be at Northwestern University.

In February 2006 there was an international uproar in response to Iranian President Ahmadinejad's contention that the Holocaust is a "myth." The Iranian News Agency, Mehr, interviewed Arthur R. Butz, author of *The Hoax of the 20th Century*, which was published in 1976, 30 years earlier.

Briefly, this is the core of what Professor Butz told the Mehr News Agency:

The alleged slaughter of millions of Jews by the Germans during World War II did not happen.

The extermination allegation is properly termed a hoax, that is to say, a deliberately contrived falsehood.

The hoax had a Zionist (OR JEWISH) provenance and motivation.

The Mehr interview with Professor Butz was reported all over the world. I thought, at last. Professor Butz and the President of Iran. Batman and Robin. A dynamic duo. There would be some academics, certainly one, among the professorial class in America, or at least at Northwestern University itself, who would take a sober look at Professor Butz and his *The Hoax of the 20th Century*. At the very least, they would argue that he had the right to express his skepticism about the German gas chambers.

Alas! I am a hopeless romantic.

The president of Northwestern University, Henry S. Bienen, issued a statement. President Bienen said nothing about any specific assertion of fact in anything Professor Butz had ever written or said, either in the Mehr interview, on his Web site, or in *The Hoax of the 20th Century*.

President Bienen, making a deliberate decision to not communicate, wrote only that Professor Butz's opinions are "reprehensible," and "a contemptible insult to all decent and feeling people."

The Religion Department at Northwestern University published a letter in which it did not address any assertion of fact in anything that Professor Butz has ever written. Rather, the Religion Department charged Professor Butz with

"fraud,"

"lying,"

"abuse,"

"hateful speech,"

"faking data," and

"moral and intellectual failure."

Sixty-one faculty members of Northwestern University's Department of Electrical Engineering and Computer Science—Professor Butz's own department—published a letter denouncing him. Not one of these professional scholars addressed directly anything Professor Butz has ever written.

His department colleagues wrote that they "utterly disavowed" and "condemned" Professor Butz. They charged that he is an "extreme embarrassment" to his colleagues, that his views are an "affront to their humanity" and beneath their "standards as scholars". They "repudiated" him and urged him "to leave" the Department. These were his own colleagues.

There are 1,800 professional scholars employed at Northwestern University. Not one of them stood up in public to argue that Professor Butz's *The Hoax of the 20th Century* should be examined before it is condemned, or that after 30 years one paper assessing Butz's writings should be published in one peer reviewed journal where Professor Butz would have the right of reply.

Not a chance. These academics, men and women, religious and secular alike, Jew and Gentile alike, are in a moral crises over this issue and do not have enough character to be willing to understand what it is.

The vocabulary used by the American professorial class with regard to revisionist scholarship is irrational because it deliberately does not respond to the materials it allegedly addresses, and because it deliberately ignores the findings of published revisionist work in order to keep those findings from becoming widely familiar.

So—with regard to the use of weapons of mass destruction to kill innocent, unarmed civilians, we are to continue to judge the actions of German National Socialists—los Nazis—by one standard of morality and justice, while we judge American Democrats and Republicans by a different one. A double standard of justice, and a double standard of morality.

You may be wondering: What difference does any of this make in the real world? I am going to suggest what difference it does make. In the real world. Today.

If the Germans did not have weapons of mass destruction, the Jews of Europe were not "holocausted." The story would be a fraud.

If the Jews of Europe were not "holocausted," it would be a fraud to use that non-event to morally justify their conquest and occupation of Arab land in Palestine to create a Jewish state there.

If the United States Congress had not bought and paid for Israel for the last 60 years, using a fraud to morally justify it, Arab fanatics would not be able to morally justify—in their own eyes—their attack against America on 9/11.

If Arab fanatics had not attacked New York City and Washington on 9/11, the Americans would not be able to use a weapons-of-mass-destruction fraud to morally justify their conquest and occupation of Iraq.

And there we are. A red, bloody thread that reaches from the German gas-chamber fraud to the Iraqi gas-chamber fraud and to the horror of the American campaign in Iraq where more than half a million—more than half a million—Iraqi civilians have been maimed, crippled and killed for what the American Government tells us is a "greater good."

Ask yourself: how many enemies did America have in the Middle East before Israel? How many enemies do we have now? And all of it morally justified because of a demonstrable fraud?

Now it is time to view a segment of the documentary we are working on. Again, these 32 minutes are very simple. For the most part they record interviews with two German writers who came to America to continue their research and to publish their findings. They were sent back to Germany, with the cooperation of the U.S. Government, to be thrown into prison as thought criminals, without a single bleep of protest from the American professorial class.

This is a moment when cinema becomes quietly dangerous, when it becomes a studied revolt against the good—that is, against what we are told is morally right for us to believe, and that we must believe because—it is morally right.

This is a moment when the quiet testimony of two writers imprisoned for thought crimes illustrates the moral decadence of those in government, and those in the American university, who fear a free exchange of ideas on a public stage, in an environment of good will.

This is a moment where I begin, using cinema as art, to open up this story for all to see.

Thank you.

REVISIONIST THEATER, *Continued*

BINACOM Protests Smith's Appearance at Bi-National Film Festival

[Statement posted on Internet by BINACOM.]

BINACOM is the Binational Association of Schools of Communication of the Californias. BINACOM claims that it brings together "Communication educators and students from across the San Diego County/Baja California Norte region. Founded in 1990, the Binational Association was motivated by the belief that communicating across borders will be increasingly important both in our region and in the world as whole." Okay. But its president, Ruth Wallen, University of California at San Diego, does not mean that BINACOM wants to communicate about everything, only some things. Typical American professor. Following is the statement she posted on BINACOM's Website.

BINACOM is dedicated to fostering communication and intercultural understanding in the border region. We condemn the use of our name to promote propaganda. During the second week of June, BINACOM participated in the Corto Creativo Festival in Tijuana, devoted to the screening of short films. We coordinated a panel of student films from member institutions, seeing this as an opportunity for students to share work on the big screen. Though we had viewed a preliminary program in advance, we were unaware that an additional panel featured surprise guest, Bradley Smith, a holocaust revisionist.

We are outraged that Mr. Smith is attempting to use this conference and our participation in it to legitimatize his attempts to deny the crimes of the Nazis against Jews, homosexuals, gypsies, political leftists and other groups. Having learned of his participation at the last moment, during our session we addressed the difference between debate and propaganda. We explained that while we uphold the principle of academic freedom, that an individual has the right to voice opinions that are unpopular, this

concept of free speech can only be exercised within the context of mutual respect, academic honesty and academic integrity.

There can be no debate when one side deliberately falsifies information in the support of ideology. The facts of the Nazi holocaust are well-established and not subject to debate among serious historians. Denial of those facts is widely recognized around the world as a form of hate speech, highly offensive to those groups who were victims of Nazi genocide, and indeed to all who believe in a humane society. We are dedicated to building academic ties between the US and Mexico, to strengthening the production and research capabilities of students and faculty in member institutions. We deplore efforts to spread propaganda in an academic setting. If we do not wish to repeat the horrors of the past we must learn from a full understanding of history not from blind ideological denial of what occurred.

I will only remark here that professor Wallen exemplifies the role the American professorial class plays, by using an irrational, and finally immoral, vocabulary to further the taboo against communication with regard to this one historical event.

REVISIONIST THEATER, *Continued*

Provocative Revisionist Page Created for "MySpace"

The MySpace page on the Internet that I mentioned here last month is up and fully active. This is the first Holocaust revisionist page on MySpace, and a major first step in our promotion of *El Gran Tabu*. The results have been better than I could have imagined. Within our first fifteen days on MySpace, we have garnered over 1,600 friends! That's 1,600 people, from all around the world, seeking out and "subscribing" to our page, reading our blogs, exchanging information, and sending messages of support. Through our MySpace page, we've been able to unite hundreds of MySpace users with similar interests (Holocaust revisionism, anti-Zionism, free speech).

????????

1,600, and growing daily, as more and more MySpace users find out about our page, either by searching related topics, such as Holocaust, revisionism, Zionism, free speech, Palestinians, etc., or by seeing our page on the MySpace pages of their friends (every time you make a MySpace "friend," a link to your page appears on theirs. That way, when you befriend someone with similar interests, your page becomes visible to all of *that* person's other friends, many of whom probably have the same interests. That's how MySpace pages can grow exponentially so quickly.

MySpace, an "internet" within the Internet, has some 180,000,000-plus (!) users, all of whom create their own "page" (which is essentially like a website, which can be decorated with unlimited pictures, audio, video, text, blogs, etc.). MySpace users then look for other users with similar interests whose page they can link to by becoming their MySpace "friend" (basically, every "friend" you get is like a subscriber to your page, whose page is now linked to yours, and who automatically receives your bulletins, blogs, event invitations, etc.).

How important is MySpace? Last year, Rupert Murdoch paid over half a billion dollars to buy it from its creator Tom Anderson. Within two months of the purchase, Google bought ad space on MySpace for over a billion dollars. Film studios, TC networks, and record labels pay millions of dollars to advertise on MySpace. Presidential candidates, from Hillary Clinton to Baraka Obama, concentrate their online campaigning on MySpace.

Why? Because the demographics of MySpace users are overwhelmingly young, politically active, and technologically savvy. **The MySpace search engine is the most utilized search engine on the Internet**. That means, more people search for topics on MySpace than through Google, AOL, Yahoo, Ask.com, or any other search engine. In the first days people who want to openly associate with a revisionist film page have linked to El Gran Tabu from New Jersey, Canada, Cuba, Indonesia, Pennsylvania, Illinois, Australia, Tennessee, Wisconsin, Ohio, Massachusetts, Iowa, Finland, Missouri, Brooklyn, Quebec, New Hampshire, Oklahoma, Nevada, and France. And that is only the beginning. To view our MySpace page go to www. MySpace. com/elgrantabu.

REVISIONIST THEATER, *Continued*

EL GRAN TABU Is Listed on the Internet Movie Database (IMDb)

"El Gran Tabu" is now on the Internet Movie Database (IMDb). The IMDb is the industry bible for all movies. A movie is not legitimate until it's on IMDb. The IMDb won't add a movie unless you can prove that it has been shown or made available to the public in a reputable way (theatrical distribution, DVD sales, or screenings at a major festival).

We submitted "El Gran Tabu" for inclusion on IMDb three weeks ago, but at the time, the only "proof" I could show that the film exists and that it's been screened publicly was the "Victory in Baja" letter on CODOH.com. The *Corto Creativo* website was of no help, because, of course, "El Gran Tabu" wasn't mentioned by name in the program.

So, last week IMDb kicked the submission back to me as rejected. But, by now, there were dozens of URLs I could send them from all the websites and forums around the world that are talking about the film. I re-submitted the film to IMDb, with 25 URLs confirming the film's existence. Within seven days, IMDb accepted the film (it usually takes over a month, so being accepted within a week is a big deal).

The way IMDb works, when they first list a new film, it takes them a week to fully fill out the new page. So, they start by listing the title and production company. Then within a few days, they add the cast and crew. Right now, only the title and production company (CODOH) is up there, but with a week or so the cast will be up, including, of course, Professor Ruth Wallen and Maria Conchita Alonso! Concurrently, "El Gran Tabu" will be added to Ms. Alonso's IMDb page as her most recent project! This may be a cause of some concern for her people. Not to put to fine an edge on it.

Ernst Zundel already has an IMDb page (because of his appearance in "Mr. Death," the Fred Leuchter film), but Germar and I will each have IMDb pages where we (me for the time being) can decorate with whatever pictures, text, and links that I choose to use. Being on IMDb makes a film "real." As far as I know, this is the first revisionist film on IMDb—ever!

REVISIONIST THEATER, *Continued*

Exposing the weakness of the Holocaust Industry in Mexico.

Thirty days ago, when I posted the "Victory in Baja" announcement on CODOH.com and on the MySpace page for *El Gran Tabu*, the reaction from the revisionist community was upbeat but cautious. There was a feeling among revisionists that the "Victory in Baja" would be a one-time success. In the words of one German supporter and frequent contributor to the CODOH Revisionist Forum: "I'm sure Jewish pressure groups are already harassing the people who allowed you into the festival, and heads will soon roll. The chances of a repeat invite and screening are minute." Three weeks ago there was every reason to fear that that was, indeed, what was going to happen.

However, now that thirty days have passed since *El Gran Tabu* premiered at the Corto Creativo Film Festival, I can happily announce that the pessimism of some has proven to be unfounded. There have been NO negative repercussions from my appearance at the festival.

This is a bigger deal than it might seem. In fact, I think this might be remembered as a major turning point for Holocaust revisionism.

Consider this:

The director of the Corto Creativo festival, the man who invited me to exhibit at the festival, Jorge Camarillo, is vice-president of BINACOM, the "Binational Association of Schools of Communication of the Californias," whose member schools include the Autonomous University of Baja California, the University of the Californias, Tijuana, Grossmont College, Southwestern College, San Diego City College, San Diego State University, the University of California San Diego, the University of San Diego, and the University of Sonora (Mexico).

Camarillo is also a professor of television production and journalism at the Universidad de las Californias (in Baja). If "heads were to roll," Camarillo's would be first on the chopping block. And yet, what

was the "fallout" from Camarillo's invitation to screen my film at the festival?

BINACOM posted a mealy-mouthed, weak, milquetoast statement on its website offering the same old denouncements of Holocaust revisionism. And that was it.

Camarillo was not reprimanded, disciplined, punished, or even mentioned by name in the anemic BINACOM statement.

BINACOM, a co-sponsor of the Corto Creativo festival, didn't even withdraw its sponsorship, nor did it threaten to do so for next year's festival. They only released a statement saying "We disagree with Smith." Fine. I never ask anyone to agree with me. I ask only to be given the right to be heard.

Have I mentioned that BINACOM's president, Ruth Wallen, is Jewish, and the daughter of "Holocaust survivors?" And yet we got nothing stronger from BINACOM than their weedy little statement.

And the *Universidad de las Californias* is steadfastly standing by Camarillo. In fact, in the university's eyes, he didn't do anything wrong. The university hasn't even felt the need to release a statement. This must be a "Brave New World." Did you ever think that a bi-national educational association, headed by the daughter of "survivors" no less, would roll over and play dead for a Holocaust revisionist?

And that's not all. We've been trumpeting far and wide the fact that we have footage that I shot at the festival with international singing and acting superstar Maria Conchita Alonso. Ms. Alonso was exceedingly charming and helpful, but I expected to get some flack from her "Hollywood agents." According to the IMDb (Internet Movie Database), Alonso's publicist is Rona Menashe (an Israeli name if I ever heard one), of the heavyweight PR firm Guttman Associates.

Well, guess what? I haven't heard a *single* negative word from Alonso's people regarding her inclusion in my film.

And lastly, there was one individual—a so-called "Holocaust educator" from Los Angeles—who decided to make it his personal crusade to get me booted from the festival. He got wind of my involvement the morning of my appearance, and he went screaming to the press and the festival sponsors, urging them to "stop Smith."

The result? No one listened! Smith wasn't stopped, and the press ignored him.

"Holocaust educators" couldn't stop me from appearing at the festival, a "survivors' daughter" didn't reprimand the guy who invited me to exhibit, and Israeli publicists seem to have no desire to protest their client's inclusion in my film. And she is in it.

It's safe to say it. We won this round. A precedent has been set that will reverberate throughout Mexico as I take the film on the road. It looks like we may have found a country in the West where the Holocaust Industry is toothless. "Holocaust educators," "survivors," and Zionists may have very little pull here. Very little sway. A new experience.

As I follow up on the connections I made at the festival, with the individuals who offered to help with further screenings of *El Gran Tabu*, we must understand that this may be the start of something very big. Mexicans who want to help with my work have now seen that they will not have to pay any price for doing so. The floodgates have been opened. I have got to learn how to ride the wave.

IN THE NEWS

Ernst Zundel is noted as having been the "landmark case" in a Reuter's overview of Section 13 of the Canadian Human Rights Act.

The only non-criminal legislation in the world that specifically deals with Internet hate, Section 13 says it is a discriminatory practice for individuals or groups to use telecommunications, including the Internet, to communicate anything "likely to expose a person or persons to hatred or contempt by reason of the fact that person or those persons are identifiable on the basis of a prohibited ground of discrimination."

The Canadian Human Rights Commission can consider public complaints made under Section 13, as long as they deal with websites that are either hosted in this country or material authored by people in Canada that appears on foreign websites.

Ernst Zundel was deported from Canada in 2005 to his native Germany where he was tried and convicted of inciting hatred.

While acknowledging this serious limitation, the commission maintains that Section 13 rulings are "of great importance in indicating that hate promotion on the Internet is not permissible in Canada." Once a complaint has been accepted, a Canadian Human Rights Commission investigator is assigned to look into it. Based on the findings, the commission will decide whether to dismiss the complaint or refer it to the Canadian Human Rights Tribunal, an independent, quasi-judicial body. If the tribunal rules that Section 13 has

been violated, it may order the offending party to cease its activities and desist from posting similar information to any other website.

It may also levy a penalty of not more than $10,000 and order the guilty party to pay compensation of up to $20,000 to victims. It can order additional compensation of up to $20,000 if hate mongers retaliate against complainants in any way.

The tribunal can register its rulings with the authority of Federal Court, meaning those who fail to comply can be found in contempt of court and are subject to fines or imprisonment.

The earliest Section 13 tribunal rulings date back to 1979, but the first dealing with Internet hate was in 2002, when the tribunal ruled against Ernst Zundel in a case that dragged on for five years.

Fredrick Toben spoke in June at Max Fry Hall, Tervallyn, in Tasmania. He was introduced with the following:

Our Speaker is Dr Fredrick Töben of the Adelaide Institute [has written that] "The Holocaust has no reality in Space and Time, only in Memory."

1. Dr Töben has already spent seven months in a German gaol for his efforts in defending the honour of his homeland against malicious but profitable slander known as >The Holocaust<. He now faces the real possibility of Being gaoled in Australia.

2. At our meeting he will give us an update on his case currently before the Federal Court and on the plight of other revisionists.

3. His talk will centre on Treblinka where it is claimed that 870,000 bodies were buried, then exhumed and then burned! The time needed for such enormous but useless tasks point to the whole Holocaust story of 6 million being a farce.

4. Dr Töben says we have won the argument on paper but we do not have the political power to force truth to emerge.

I recall the afternoon in Tehran when I first heard Fredrick use the Holocaust. "has no reality in space and time, only in memory," and how struck I was by the simple "grandeur" of the observation. It reminded me that Fredrick reads people like Hegel or ... well, one of those guys.

Arthur Butz addresses German academics on the significance of intellectual freedom (talk about the deaf talking to the deaf, eh?)

Last year Germar Rudolf's *Lectures on the Holocaust, Controversial Issues Cross Examined,* was mailed privately to academics in Germany. The mailing took place largely in September. Professor Butz wrote the cover letter for the mailing, which was translated into German for the occasion. The translation has been published in the "VffG" (Germar's journal, now being published in Britain). The letter is now been translated into French. Following is the original English.

[start]

August 2006

Arthur R. Butz
Evanston, Illinois
USA

Dear Academic:

As a leading intellectual concerned with issues important on the German cultural and political scenes, you have surely heard of the imprisonment of British historian David Irving. A recent interview I gave to a journalism student contained this exchange:

Q: What is your opinion on the laws in many European countries that forbid giving alternate histories concerning the Holocaust?

A: I think they constitute a rejection, at a fundamental level, of what we have supposedly been about for about the last two hundred years. If the history of the recent, politically sensitive, past can't be freely investigated and discussed, then the most important component of any principle of freedom of expression is abandoned and, with it, any worthy version of "democracy".

There is, in fact, nothing less at stake in the application of the so-called "Auschwitz Lie" laws than the idea of democracy itself. It makes no sense logically, it is indeed mind-twisting, to say that the people, via their suffrage, should rule, but that the government resulting should restrict what they can say or are told on politically sensitive subjects.

"Democracy" based on corrupt public information, of which government censorship or explicit control of the opinion media is only one form, is of course a crude deception of the very people who supposedly rule. It is not mob rule, because mobs can't rule. It is actually rule by shadowy interests that would be rejected if recognized.

The resulting misinformation can make impossible the early intelligent correction of policy, postponing the correction to the day when policies openly collide with reality. Witness Iraq, from which the mighty USA (Jacques Chirac's "hyperpower") cannot escape, an acknowledged quagmire which would have been impossible with uncorrupted channels of information.

"Truth" and "freedom", therefore, are not abstract or rhetorical

values but values to be measured in dollars and blood.

I discussed the case of David Irving with the student journalist because that's what he wanted to talk about. Actually, I have always been rather remote from Irving, and do not consider him a comrade in a common struggle. Of greater concern to me, both for personal reasons and because I rank his intellectual importance much higher than Irving's, has been the case of Germar Rudolf. Thus when I had an opportunity to write on these issues in the *Daily Northwestern* (student newspaper at Northwestern University, near Chicago, where I am an engineering professor) I wrote about Germar and the American Fred Leuchter, and not about Irving, though the imminence of Irving's trial in Austria was then notorious. A copy of my article of 14 February 2006 is enclosed here, with a translation.

Germar's work is discussed briefly in my article. I will only add that he entered the USA in 2000, moved to the Chicago area in 2002 and was deported in chains to Germany three years later. I therefore had those three years of close association with him and the American family he soon started. He now sits in solitary confinement near Stuttgart.

Germar is certainly dangerous to prevailing distortions of history and their profiteers! He is a man of prodigious energy and intellect. Of the many books and articles he published, in German and English, one stands out: his 2005 book *Vorlesungen über den Holocaust. Strittige Fragen im Kreuzverhör* (subsequently published in an expanded English version as *Lectures on the Holocaust. Controversial Issues Cross Examined*). A stock of these books remained after Germar's deportation to Germany. His friends and supporters are now making copies of the book available to leaders in the German cultural sphere.

We hope that you will read the *Vorlesungen* not only for your own historical education but also as a specimen of what is outlawed today in Germany. It is a matter of the greatest gravity because, in the case of Germar's persecutors, to the offense of infringing free historical research we must add the perhaps greater offense of allowing politics to trump hard science. That is like choosing voodoo over medical science. Germar sits in prison because he drew historical conclusions from his research as a chemist. What does a society that rejects science deserve? The benefits of voodoo, I suppose.

Ask yourself if the German polity really benefits from the attempt to suppress what is called "Holocaust revisionism". Ask yourself if Germar Rudolf, or anybody else, should be imprisoned for applying his critical faculties to discern and disseminate the truth as he sees it. Is this repression expedient, just, or wise? It is certainly expedient for your transient leaders, especially if they are unopposed, but it is not just or wise.

With best wishes,

[end]

Anne Frank saved from obscurity by the appearance of twenty-five thousand (25,000 !) new documents.

Anne Frank's cousin, Bernhard "Buddy" Elias, 82, kept the materials for decades in his Swiss attic. Archivists say these letters, photographs and documents will reveal details about the background of the teenage diarist. "This is a very moving moment for me," Elias said, handing a thick inventory of the archive to the director of the Anne Frank House, Hans Westra. The 25,000 documents include material Otto gave to the foundation he started in Basel, Switzerland, and letters from Elias' home in that city, long stored in cupboards and the attic. The AP reports that it is thought that the collection may contain some surprises for historians when they begin to delve into the files.

Let's hope so.

"Why Intellectuals Like Genocide" by Theodore Dalrymple, The New English Review, July 2007

This article had been crossing my desk for a couple weeks. I'd been meaning to read it but hadn't until Chip Smith sent it to me and said I ought to. I did. Dalrymple wrote that, "In 2002, the Australian free-lance historian and journalist, Keith Windschuttle, published a book that created a controversy that has still not died down. Entitled 'The Fabrication of Aboriginal History,' it sets out to destroy the idea that there had been a genocide of Tasmanian aborigines carried out by the early European settlers of the island."

Windschuttle argued that evidence for the genocide had been fabricated, and that the historians' reading of the obscure source materials was either misleading or mendacious. Windschuttle's article was attacked vigorously, he was slurred personally, and he was accused of being the Australian equivalent of a "Holocaust denier." It occurred to Dalrymple that an "influential part of the Australian academy and intelligentsia actually wanted there to have been a genocide."

Why?

"If the current state was founded on genocide, it is necessary to re-found it on a sounder, more ethical basis. And the architects and subsequent owner-managers will, of course, be the

intelligentsia; for only they are qualified. The dispute was not just a matter of the interpretation of the contents of old newspapers in Hobart libraries: it went to the very heart of the intelligentsia's self-conception as society's conscience and natural leaders. A conflict over the veracity of footnotes was thus also a conflict also over the proper place of intellectuals in modern society."

I wrote Chip that I thought this an interesting and unique idea.

Chip had an additional reading that had not occurred to me.

"Aside from the Dalrymple's broader point, which I agree is novel and important, I was struck by this passage: 'It is, of course, possible, that the professors and the intelligentsia were so convinced that there had been a genocide, and believed that the evidence that it had taken place so overwhelming, that any person who denied it must have been an extremely bad man. On the other hand, if the evidence was so overwhelming, they should have been able easily to produce sufficient of it in public to convince someone like me (and many others). This they have not done, and so one must conclude that, at the very least, the historical question is an open one. And if the question is still an open one, the fury directed at Windschuttle was quite disproportionate.'

"Now Bradley, you and I both know it is near impossible in this here modern world of ours to talk about 'genocide. without evoking at least some penumbral Big H thought bubbles, which is why I find it very hard to read this account without suspecting—perhaps very mistakenly—that Dalrymple's covertly talking about, well, you know, the other thing [or—"Our thing"—Ed].

"And I think revisionists could take some lessons from the broader focus as well. Wouldn't it be interesting if the temptation to believe genocide myths turned out to be explicable in terms of some general socio-psychological tendency rooted in our nature—much the way other belief systems are increasingly understood? Such an insight would in no way discount the reality of specific ethnic and religious interests or the enabling machinations of governments and advocacy groups, but it might reduce the phenomenon to something even more human, and universal.

"As an armchair revisionist sympathizer who is somewhat put off by the reflexive tendency of (some) revisionists to pile on about Zionism and the Jewish lobby and the like, I think there is something of real value in approaching the issue from a less myopic perspective.

When credulity is abetted by cognitive dissonance, political opportunism is unlikely to tell the whole story, or even the most interesting parts. You may have put it best in your first book with your line about "… the great question of belief."

"Don't forget that one."

This is very interesting indeed, and it is related to Sam Crowell's idea in The Gas Chamber of Sherlock Holmes w*here he suggests that we are dealing primarily, not with a "conspiracy," but with a "delusion."*

You can find Chip Smith's Website, The Hoover Hog, at www.hooverhog.com

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Correspondence & checks to:

Bradley R. Smith
Post Office Box 439016
San Ysidro, CA 92143

Desk: 209 682 5327
Cell: 619 203 3151
Voice: 1 619 685 2163
Email:
bsmith@prodigy.net.mx
bradley1930@yahoo.com
Web: www.Codoh.com

Re Germar Rudolf

Friends:

Recently, Mrs. Rudolf visited Germar in Mannheim. She says one thing that makes his life difficult is that he receives mail from people, probably well motivated, promoting revisionism or railing against the Bundesrepublik, the Zionists, etc.

Human nature being what it is, the prison authorities assume that the views expressed are Germar's, or that the projects implied are Germar's, perhaps in suspension while he serves his prison time.

Please restrict your communications with Germar to the personal essentials he needs while in prison. Incidentally, I have written him very little since his court case ended.

Thank you.

A.R. Butz

ONE LAST WORD

Thank you!

Okay. That's two words. Nevertheless—thank you!

--Bradley